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The entire treatise is a piece of special pleading, based largely upon fanciful hypotheses, which are worked out in a manner more ingenious than convincing.

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THE RELATION OF THE APOSTOLIC TEACHING TO THE TEACHING OF CHRIST, being the *Kerr Lectures* for 1900. By ROBERT J. DRUMMOND. Edinburgh: T. & T. Clark; New York: Scribner, 1900. Pp. 442. \$4.50.

THE first output of the Kerr lectureship in the United Presbyterian Church of Scotland was Dr. Orr's *Christian View of God and the World*. The fourth is before us in the present volume. It is a study in New Testament theology, dealing with one of its most difficult problems. The apostolic theology, or rather the elements of doctrine contained in the latter portion of the New Testament, from Acts to Revelation, is viewed as substantially one and homogeneous. The teaching of Jesus the author derives from the four gospels, treating them as sources of coördinate value, a method which naturally yields a different result from that which we find in Harnack's *What is Christianity?* The line of progress in Christ's teaching is indicated by the words "kingdom, Christ, cross, throne." In this part of his work we think the lecturer not at his best. Chap. v, "The Kingdom of God and its Variants," affords a fair test of his method and success. Dr. Orr has succeeded better in defining the New Testament doctrine of the kingdom, both in the volume referred to above and in Hastings' *Dictionary*. Kingdom and church are made too nearly coextensive and interchangeable. Again, to treat the idea of eternal life as a variant of kingdom, "a correlate idea," is false perspective to start with, and results in minimizing that comprehensive and dominant conception in New Testament theology.

There is abundant evidence in these pages of generous reading and painstaking exegesis. Chap. vii, "The Intentions of the Cross, Hinted and Grasped," shows scriptural insight and strong thought. It is right to emphasize the sacrificial sense of *λύτρον*, but why quote Joseph Parker's, "Whatever is not sacrificial is satanic"? The note on p. 274 in reply to those who find the chief significance of biblical sacrifice in the idea of communion between God and his worshipers is quite to the point. But the Pauline conception of dying to sin is

misinterpreted, being viewed as an imputed rather than an ethical transaction.

One question does not receive adequate attention, indeed is hardly more than touched upon. What authority has the apostolic teaching as compared with that directly attributed to Christ? Are the epistles authoritative *to us* as truly as are the four gospels? The lecturer would evidently answer the latter inquiry in the affirmative, but does not undertake to discuss the grounds on which that conviction rests.

The book is certainly a helpful contribution toward the solution of the problems suggested by the title. Their adequate solution, however, demands not only exegetical accuracy and doctrinal insight, but broad historical research. The second sentence in the opening lecture, "The material for the study lies within the boards of the New Testament," is only partially true. Hort would have put the case differently.

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DIE GRIECHISCHEN CHRISTLICHEN SCHRIFTSTELLER DER ERSTEN DREI JAHRHUNDERTE, herausgegeben von der Kirchenväter-Commission der königl. Preuss. Akademie der Wissenschaften. Band 4: *Der Dialog des Adamantius: Περὶ τῆς εἰς Θεὸν ὁρθῆς πίστεως*. Herausg. von W. H. VAN DE SANDE BAKHUYZEN. Leipzig: Hinrichs, 1901. Pp. lvii + 256. M. 12.50.

In a less critical age the dialogue of Adamantius *On Right Faith in God* would have appeared among the works of Origen. Adamantius was one of the names of Origen, and Rufinus translated this dialogue into Latin as a genuine work of Origen's. At least as early, then, as the close of the fourth century it was ascribed to Origen, and his responsibility for it does not seem to have been questioned till the time of Andreas Rivetus, to whose doubt Wettstein was the first to call attention. Rivetus urged the reference (872a) to Christian kings in the writer's day as decisive evidence against its being Origen's. Modern criticism, however, rejects the passage as the work of a reviser, and as early as 1685 critics based their denial of any connection of the work with Origen on irreconcilable differences in doctrine — *e. g.*, of the resurrection — between this dialogue and the genuine writings of that father.

The dialogue was composed by no very original author not earlier than Methodius' *περὶ τοῦ ἀντεξουσίου* and *περὶ ἀναστάσεως* — these supply